

How Christianity Transforms Some Redmen

Through Religious Hold Indians are Changed From Reckless, Drunken Fellows Into Good Substantial Citizens

(By Rev. J. M. Cornelison, Missionary on the Nez Perce Reservation.)

I imagine Jesus, saying, "Go ye therefore, and make disciples of all the nations, except the North American Indians, the Red Men, for they will not make good disciples, since they are savage and treacherous, and go back readily to their old life." If there is any person laboring under that illusion, let me disillusion such an one with some concrete examples.

Exhibit A. He was debauched and a debaucher in every vile sense of the word, indulging in all the old customs of the Indian race, together with the newer vices of the white man. He was a leader in these things, and the story of it was written all over his wild, coarse face. Now and then he attended church and heard the gospel story, and observed its power in the lives of others. His wife was a Christian. During or following one of his drunken carousals about seven years ago, from which he came much used up, this man got some sort of a moral kick. The new man simply overcame and supplanted the old man. When the invitation was extended one Sunday about that time, as is always our custom in the experience meeting, this man came forward and said: "I have been a bad man. In all kinds of wickedness, dancing, gambling, drinking and adultery, make it as bad as you can, I have surpassed any of my friends in it all. But now I am determined, God helping me, to stop that way and from this time on to be on the side of Jesus, to follow Him and to be found with Christian people. All my money I have squandered in the ways of sin, when my wife and family needed it, but now I will invest it for their good."

As a Christian man since that time I have never heard the slightest criticism as to his sincerity and devotion; but on every hand unstinted praise for his steadfastness and zeal. In his home he holds family worship night and morning. He loves and is loved in return by his own and is highly respected by his white neighbors. In the church from time to time he holds different offices of influence in the societies, being president of the temperance society now. As a farmer he is successful, farming his own land and renting others. He pays his debts to a penny. He is a physical Hercules, not fearing to wrestle with the world's champion, Frank Gotch, whom he almost threw off the stage. He is growing to be more and more a spiritual power, a leader in Christian service and a Sabbath school teacher among his people. Such was, but now is Parsons Motanic.

Exhibit B. He was the most trifling, good-for-nothing drunken Indian, mean to his neighbors and fam-

ily. I confess that my patience many times was at the ragged edge. I am his neighbor. He couldn't be trusted with six bits to go to town unless it meant a debauch, a jail sentence or a fine for his wife or some friend to pay. When he was himself he attended church and heard the gospel fairly regularly. About seven years ago, in that same quiet way, the gospel message touched him. He was a little shaky at first, but gradually the grip tightened. As I see that man today in the beauty and fullness of

also a trustee. Both Indian and white friends would trust him with anything. He studies his bible and teaches a Sabbath school class. I love him dearly as a brother in Christ, as a child of the Faith, and as a neighbor he is indispensable. Such was, but now is Allen Patawa.

So I might go on to tell of other men who have been gripped as firmly by the same gospel message, and who show it in their daily Christian lives. And the lives of these men and women have been such a religious

the recent election (November 3, 1914), especially in the wet and dry issue on the ballot in Oregon, the Indian men and women, members of the church and temperance society, exercised their citizenship with a vim. It was a solid dry vote, and helped to roll up the 34,000 majority in the state for a dry Oregon. In the Spaulding memorial movement, to erect a monument over the grave of this pioneer missionary and co-laborer of the martyr Dr. Marcus Whitman, they were deeply interested and



PARSONS MOTANIC, AS A CHRISTIANIZED INDIAN AND IN TRIBAL COSTUME.

his Christian life, I can hardly repress the exclamation, "Oh, the depths of the riches of the love of God which is in Christ Jesus our Lord." As a Christian man he is a marvel to even the white skeptics. Tall and straight in physique, he is just as tall and straight morally. He commands their respect. He is the most devoted man to his family that I ever knew in any race. As I remember how he helped to nurse his wife back from death's door, and recall his tenderness and thoughtfulness in it all, it seems a miracle. He is the sweetest tempered, slowest to anger, most patient man I know. He is an honored elder in the church,

and moral asset and influence in the life of the whole reservation that the tone and moral standards of all have been elevated; Catholics are better Catholics, and non-Christians are better citizens. There are also women who have "labored with me in the gospel," and their labors have been tireless. They are saints and mothers in Israel, many of whom were Christians long before their husbands. The Christian Indians see and understand most social and philanthropic movements in their right perspective, just as their white friends do. They are making fine progress in every line of ability and are exceedingly ambitious for their children. For example, in observed the special day along with

the other churches of Oregon and contributed to it. In all the benevolent work of the boards of the church at large they take an interest, so that there is never a vacant column after the name of the Tutuilla Indian church in the minutes of the general assembly.

The Woman's Society is keenly alive to all special objects. They gave to Sika school \$5 and to the special China fund \$15. There is always an elder from the Indian church at the meetings of the Presbytery and Synod, and two of its elders have been commissioners to the general assembly.

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